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The American Friend

Old Series
Vol. XXXIII. No. 7

FEBRUARY 18, 1926

New Series
Vol. XIV. No. 7

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PACIFIC SCHOOL
OF RELIGION

But We Must Eat!

AN EDITORIAL

Pacific School of
Religion
Berkeley, Calif.

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ON THE HORIZON OF THE CHRISTIAN CHURCH

JOIN THE FELLOWSHIP OF PRAYER

The Commission on Evangelism and Life Service of the Federal Council of Churches has again this year prepared a booklet entitled The Fellowship of Prayer for use during the Lenten season, providing a Bible reading, a text, a meditation and a prayer for each day from February 17 until Easter. During previous years a similar program has been used by hundreds of thousands of people, being adopted for city-wide use in large cities and the daily sections have been printed in many metropolitan dailies throughout the country. Any pastor who will send his name and address to this Commission at 105 East 22nd Street, New York City, will receive by return mail, postpaid, free, a copy of this booklet.

REPORTS RECORD BIBLE DISTRIBUTION

The Annual Meeting of the New York Bible Society was held recently in the Bible House No. 5 East 48th Street, New York. The report presented by the General Secretary, George William Carter, D. D., showed the largest distribution of the Scriptures ever made by the Society. During the year 1925, 958,461 copies of the Scriptures in 67 languages were circulated. A large part of this distribution was free and the balance sold at cost or less. Over 58,000 volumes were distributed to immigrants arriving at Ellis Island and 120,000 to sailors and seamen from all parts of the world. The missionaries of the Society visited the hospitals, the prisons and the institutions for the poor and helpless. There were foreign speaking workers who carried the Scriptures to the Italians, Greeks, Germans, Russians, Scandinavians, and those of many other nationalities. During the year the Society published or obtained from printing presses in Europe Gospel portions in large type in two languages. These Scriptures are called "Diglot" and are printed in English parallel with the foreign language. The Society now has sixteen foreign languages thus published parallel with the English. Recently the Gospel of John in Esthonian-English was published, being the first time in history that any part of the Bible has been printed in Esthonian and English in parallel columns. Another important development of the year was the Society's issuing a very fine new edition of the Bible for use in Church pews and for supplying the guest rooms of hotels. The Society is supported by Church collections and gifts from individuals who are interested in the spiritual and patriotic service that the Society is rendering.

STANDARD NUMBER SIX

Missionary Literature

1. A host of splendid missionary books for boys, girls, young people and adults is now available. Inspiring biographies, tales of adventure, stories of how people in other lands live, achievements of missionaries and recitals of human needs are well worth reading.
2. Study books especially graded for children, young people and adults are available. Every meeting should arrange for a six weeks' course in mission study.
3. Missionary periodicals and magazines bring fresh news of splendid achievement. The American Friend, ($2.00), and the Missionary Advocate (75c) contain information regarding Friends Missions. Everyland ($1.50) for children and the Missionary Review of The World ($2.50) for adults are splendid. Every Friend should take the first two. Every missionary leader in the Sunday school should have Everyland and the Missionary Committee should take the Review.
4. The Quarterly Bulletin and Quarterly News Letters carry fresh word from Friends fields. Sent free upon request.

For book lists, pageant material and reading contest suggestions, write the—

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

101 South Eighth Street, Richmond, Indiana

RACIAL PREJUDICES OF CHILDREN

What is the source of racial prejudices to be found in young children? To seek out the roots of ridicule, hostility and unfairness to the point of cruelty often displayed at school and at play, a questionnaire was recently sent out. The list covered 800 school teachers, superintendents, social workers and officers of women's clubs. The results have been summarized by the Committee on Race Attitudes in Children, who conducted the inquiry. It is a sub-committee of the Race Commission of the Inquiry, of 129 East 52nd Street, New York. The adult attitude of superiority and prejudice which children are quick to catch, is stressed in the report as underlying much of the adverse conduct of children toward foreign playmates. "Babbitt" type of parents and 100 per cent Americanism are among the other factors blamed. Other replies indicate that children under careful training become kind and thoughtful. A California teacher cites that her pupils who were devoted to two small Japanese classmates, were taken to swim. "When they had donned their bathing suits the manager told them that no Japanese were allowed. The children were much shocked. They hovered about their little playmates all day, trying to make them forget the insult.

TURKISH WOMEN DISCARDING VEIL

For the first time in their lives Turkish girls are confronted by the burning question of a choice of a hat. The elimination of the fez as a masculine headgear in one day has lead women to expect that the graceful Turkish veil may have to give way to the far less graceful hat. Their dilemma has led to the introduction of millinery classes at the Stamboul Service Center in Constantinople. So writes Miss Ruth Woodsmall, who is head of the "Y" work in the Near East and keeps in touch with all tendencies among Turkish girls that the Association may be abreast of their needs. The latest she reports is the introduction of western headgear. "A few progressive Turkish women have already adopted hats," she says. "Since their first public appearance on the Turkish Independence Day, the anniversary of the liberation of Constantinople from the Allied occupation, hats as a feminine headgear have slowly gained ground. The girls tell us they wish to be independent of any sudden rise in the price of hats. The mystery of frames and crowns has already been unfolded to them and smart little hats are being turned out."

SUMMER SCHOOLS OF MISSIONS

The Summer Schools of 1926, under the auspices of the Interdenominational Committee of the Central West for Missions will be held as follows: Winona Lake, Indiana, June 19 to 26; Lake Geneva, Wisconsin, June 28 to July 5. Both of these places are unparalleled for natural beauty. They present a remarkable opportunity to those who attend to combine a very happy and profitable vacation with inspiration and study. Courses offered will include lectures, normal and study classes on the text-books, "The Rural Church and The Moslem World," Forums, Bible Classes, Platform Meetings and addresses by many missionaries will form the program. Estimated expense for week, $25.00. For further information, write the Chairman of Publicity, Mrs. Jesse J. Kolmos, 511 No. Seventh Avenue, Maywood, Illinois.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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"But We Must Eat!"

IT is always with a degree of reluctance that we devote our columns, and especially our editorial columns, to a consideration of harrassing financial embarrassments in connection with the work of the church. We regret that it is necessary and have occasionally received letters from readers who have expressed themselves in even stronger terms than those of mere regret. The fact remains that occasionally such consideration is necessary and our sense of responsibility to the church leaves us no recourse.

Elsewhere in this issue appears a table of figures showing what our Yearly Meetings have contributed toward the United Benevolences of the Five Years Meeting during the ten months of the fiscal year that have passed. The amount required for the year to do the united work on a minimum basis of adequacy and respectability is one hundred and fifty thousand dollars. Approximately one half that amount has been received, leaving seventy-five thousand dollars to be raised during the months of February and March. While, as usual, the receipts for this period will doubtless be far above those of any similar period of the year, we can not honestly pretend that the entire amount will be even closely approximated.

"Oh, well," the membership in general says tacitly, if not in words, "this thing of needing one hundred and fifty thousand dollars must be considerably exaggerated —a bluff in short—else how could the work continue to go on?" A good question, that. How *does* it go on? A table of figures showing receipts and expenditures does not in itself tell a very informing or a deeply moving story. It is hard to get much excited over an array of statistics whatever they may presumably tell. But in and behind those figures are scores of stories, human interest stories too, that would touch us to the quick, could we but know them at first hand. They would answer for us the question, how does the work go on, or rather, tell us how it does not go on.

Obviously the brunt of the deficit must fall upon our mission enterprises. Our Mission Boards are responsible for specific fields of work, for which definite arrangements must be made in advance with those who carry on the work. It is not and cannot be merely a case of not doing the work if the money doesn't come in. The work *must* be done, to a very considerable degree at least, so long as we remain in the field at all. When funds are not available the burden of carrying on is shifted, and too lightly shifted, from the membership at home to workers on the field. From them we exact literally our pounds of flesh.

How does the work go on? In this and last week's issues, the Secretary of the Home Mission Board has been telling us under what difficulties, yet with what enthusiastic devotion, the work goes on in certain of our home fields. She has said little, however, of impending relinquishment of our efforts in those needy fields because of failing funds. A letter is just at hand from the Director of our work in Cuba, raising the question as to whether or not an expected remittance had gone astray! (It went astray somewhere in the home land without ever heading toward the Mission treasury!) He explains that the reduced budget for Cuba for this year was accepted at a great sacrifice by the missionaries, and with no other thought than that the full amount of the reduced appropriations would be received regularly. And now that even those payments are going partly by default, the situation is critical in the extreme. Admitting the difficulties experienced at home in raising the mission budget, he says that if there were items that they could leave off they would do so, and adds, "But we must eat." That's a terse statement. We do not care to embellish it with harrowing particulars. It might even be termed an axiom. The fact remains that Friends at home do not believe it. It sounds rather cold blooded but we have virtually told those missionaries of ours that they are mistaken—they do not have to eat, off of us at any rate!

Another letter is before us from the same field—from a missionary who has broken under the strain, who is on her back in bed trying to get sufficiently well to return home, and who is meantime finding herself an added burden to those still able to carry on. With vividness she recounts the heroic efforts of the native church to maintain its work in the face of the drastic policy of retrenchment forced by decreasing funds; tells how she and others have given of their own meager earnings to keep the work going, and now laments that, sick, she can no longer thus contribute. Does any one still ask, how does the work go on?

Had we not better ask, we at home, how do *we* go on? We, who by our indifference, our carelessness, our selfishness, allow such conditions to exist. The answer will be given, in part at least, by the way in which we rise to the present emergency within these two months. Perhaps we need to read some "good, plain English" from a source of authority. A Friend quotes such on the Correspondence and Comment page of this issue.

How Would You Like His Job?

IN the foregoing paragraphs we have cited certain conditions that focus upon a situation that must soon be squarely faced. In the first place, Friends are steadily falling far behind in their benevolent obligations. That other denominations are doing likewise, suggestive of the materialistic, indifferent spirit of the time, may not properly be pleaded in extenuation. As a matter of truth, we are not seeking explanations just now—we are speaking of the hard fact of diminishing benevolent returns. What are we going to do about it?

While this question faces us all, it is peculiarly persistent and penetrating as it faces the Secretary of the Foreign Mission Board. Our foregoing references to Cuba give it the exclamation point. For some time the question has been debated as to whether or not Friends of the Five Years Meeting are not scattering their efforts over too many foreign fields. The difficulty of withdrawing from this or that field has been frequently pointed out. For the most part our foreign mission projects were inherited by the Five Years Meeting from various Yearly Meetings. Each Yearly Meeting has continued to follow the development of its mission child with motherly interest, and would hold it to be in a sense a breach of faith for the Five Years Meeting to even consider casting it off. In such event the Yearly Meeting would probably continue to support the work in which it had so long been deeply interested. The field in which this condition obtains least is Cuba, which is essentially a Five Years Meeting enterprise.

It has therefore been proposed from time to time that we withdraw from the Cuban field. This question is no longer an academic one, if indeed it ever was that. Faced by a depleted treasury, the Executive of the Foreign Mission Board has had no alternative but to propound the question with increasing insistence to his Board. Some publicity has necessarily been given to the situation. In fact the church at large has been frankly asked for its reaction to the question as to whether or not we should prepare to retire from Cuba. Two decided reactions have come in reply. As might be expected, our devoted workers in that field have objected with all the vigor at their command, almost resenting the very idea that the work to which they have given and are continuing to give their lives should now be forsaken. This is natural and we could not expect—would not wish to expect—them to feel otherwise. On the other hand, there has been very emphatic expression, vocal expression largely, from the home land, decrying the very idea of Friends retreating from a work for which they have been held responsible. As a result, the Board has refrained from a positive decision of withdrawal. Accordingly we are still committed to the Cuban work—with everything but money. Funds do not come in, and again the Secretary of the Board raises the question which will not down. Protests against withdrawal are repeated and the Secretary is roundly criticized, if not almost berated, for making the suggestion. But still the money does not come and the Secretary continually has to face importunate demands from the field for failing remittances.

As a matter of fact, we *are* withdrawing from Cuba slowly but inevitably—and not so slowly either. A formal declaration will not be necessary to bring this about. A more effective declaration we are making and making continually—the declaration which comes from funds withheld at home. The question remains whether the Board of Foreign Missions and the church at large are meeting the question with sufficient candor. Is it better to allow our work in this field, and perhaps in other fields as well, to languish and die for want of support, or to face the issue squarely and decide that we are not acting honestly by professing to do more than we are willing to perform?

Personal Evangelism

Given before the Ministers' and Workers' Conference of Western Yearly Meeting

BY GERTRUDE M. REINIER

(Continued from last week)

THE careful reader of the gospel will easily discover that the ministry of others is made a prominent feature in the history of the miracles. The word records that they came unto Jesus bringing the sick, lame and blind that he might heal them. More than three times as many cases are recorded of persons healed through the personal efforts and faith of others, as came in their own behalf. If we rightly interpret the miracles we must conclude that this great outside throng is within the all-embracing compassion of our Lord, and is within reach, if earnest Christian effort is expended to go and bring them to Jesus. God gave unto the church apostles, prophets, evangelists, pastors, teachers for the perfecting of the saints, unto the work of ministering. The work of these should be primarily developing the individual members into skilled workmen, into efficient soul winners rather than for the preparation and delivery of sermons, and the true way to do this is not by talking but by actually doing it.

If Paul was right that the great business of the ministry is to develop the church until it shall be able to do this kind of service, and we look about to find our people no more skillful as workmen in soul winning, no larger as Christians, almost as completely babes as they they were converted, I fear we have been pitiable failures, and should at once seek to fill our place as overseers taking heed to ourselves and to our flock that we help them to find their places in the church and train them into efficient seekers after souls. Millions to-day are away from Christ because God's people have failed to hear and obey the call, "Go ye and preach to every creature."

There are many who have a wrong conception as to the kind of effort required to win souls to Christ. The very general conception seems to be, that it is a mental struggle, a sharp contest between mind and mind, the weaker finally yielding to the superior logic, the impassioned appeal, and that some way the stronger must overmaster the one whom he would win; and because the rank and file do not possess these desirable qualifications they con-

sider themselves excused. A sufficient answer to this is Christ's words, "Without me ye can do nothing," or the positive side of the same truth uttered by Paul, "I can do all things through Christ which strengtheneth me." This tells us that the qualification for soul winning is not dependent upon natural elements of power but rather upon our close relationship to Jesus Christ.

An enthroned Christ rather than an eloquent tongue is the most successful way of reaching lost men. There is no way of imparting the information of Christ, and bringing a soul in contact with him so directly and effectively as by having Jesus enthroned in the heart of the consecrated Christian. A living Christ indwelling a human heart, looking through human eyes and revealing himself in all the words and acts of that life preaches the best and loudest sermons. There were two brothers, one a lawyer but a skeptic, the other a minister. The lawyer sent word to his brother that he would visit him and hear him preach. The minister toiled three weeks to prepare a sermon to convince his brother of the claims of Christ. The lawyer came, listened to the sermon, went away. In a few weeks he wrote his brother saying, "I am convinced and have accepted Christ as my savior." The minister was anxious to know what part of the sermon had convinced him that he might use it to help other skeptics. The lawyer replied, "It was not your sermon, though your logic was splendid and your diction fine. I had an answer for every argument, but when you sat down, and an old colored man arose in the back of the church, with glistening eyes and tear-stained face, and told of Christ and His love, something said: real, genuine, and that was what won my heart." Thus, to be an effective soul winner Christ must be enthroned in our hearts and he draws all men unto himself.

A remarkably suggestive scene that records the restoration of a dead boy to life by the prophet Elisha suggests God's method of bringing dead souls to life. The prophet went up to the room, lay upon the child, put his mouth and eyes and hands upon the child, and the flesh of the child waxed warm. The process was repeated until the child opened his eyes and life was restored. So, one full of the Christ life comes into such close and persistent contact with a dead soul, that as he puts his life and soul into that lost soul's place, that soul cannot help but catch the fire and be brought from death to life. Is not this the central thought in the command, "Go out into the highways and hedges and compel them to come in"?

Jesus said his people were the salt of the earth. Salt is a preservative but it must be brought into contact with meat and vegetables to prevent their decay. The Christian world presents the strange phenomenon of a vast amount of good salt, barreled up in our churches and brought out for exhibition on Sunday, while all about are multitudes of people spoiling and filling the moral atmosphere with malarial poisons. What is the matter? The salt is not brought into close, vital contact with humanity, reeking with sin and death. God wants each and all of these saved, and he bids us go and present the claims of Christ. If we fail, the fearful responsibility rests upon us, and if we do not warn them, God will require their blood at our hands. The great mass of unsaved ones are deceived and blinded and poisoned by sin, so that they do not want to be saved. Because men do not care for their souls is a reason why heaven and earth should be moved to rescue them, if there is any possibility of rescue. Human sympathy alone would require earnest personal effort for the perishing around us were there no such command as the great commission. A whole community will become excited over a single child lost, and will spend days and nights in the most careful searching until the lost is found. Is a precious soul lost in the mazes of sin of less interest than a child that has wandered into yonder wildwood? Or an eternal death less horrible than a temporal one?

Jesus wept over Jerusalem. Paul had great heaviness and continual sorrow of heart, and ceased not to warn the people night and day with tears, but I fear it is not so in the church to-day for when "Zion travails she brings forth children." The very relationship we sustain as Christians to the blinded souls all around us and everywhere, our ability to see and our knowledge of their danger, and of God's wondrous provision for their escape, providentially constitutes us "watchmen," and we cannot shirk the responsibility. So long as so great a proportion of earth's population are still perishing in their sins, and so long as it remains true, as it is true now, that the Christian people have the time and men and money to reach earth's teeming millions with the gospel message, so long will the blood of these be required at our hands. Therefore, until this obligation is fully met the great commission must be our life's supreme business. The unspeakable value of the soul demands that the utmost care and most earnest effort be expended in its behalf to bring to a saving knowledge of Christ, but it is impossible to teach the unconverted the superlative value of the soul so long as the majority of church members are more interested in amassing wealth, or in social activities, than the spreading of the gospel. Never until the church feels a deep burden for the lost, and reveals a deep heart current that is deeper and stronger than other heart longing, that leads to the consecration of ourselves and an actual attempt, so far as in us lies, to preach the gospel to every creature, can we expect the promised power and presence of the omnipotent Christ, "Lo I am with you alway."

Christ has vested his church with wondrous power and authority. "Behold I give unto you the keys of the Kingdom of Heaven. Verily, I say unto you whatsoever you shall bind on earth shall be bound in Heaven, and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my father which is in heaven. For where two or three are gathered together in my name there am I in the midst." When the church, through intercession, becomes baptised and filled with the Holy Spirit, she shall receive power to unbind and loose souls into the glorious light and liberty of the gospel of Christ. Jesus for the "joy that was set before him, endured the cross, despising the shame, and saw something ahead that satisfied him, so completely captured him, that it lifted him over the cross, and made him willing to despise the shame.

A clear view of the future life such as the Bible unfolds should affect us as it affected Jesus, and constrain us to make his life's mission ours. Jesus endured the cross because he lived and loved, because he saw two things, our present condition and what we might become if saved. The joy that was set before him was a glorious picture of a great company of redeemed ones, happy and constantly growing happier, the noblest beings in the universe, and the most useful, because most resembling their Savior and Lord, and therefore best qualified to do good, and growing more and more valuable as the ages of eternity roll on. To think that all this company of magnificent ones, so supremely happy, so incalculably valuable to the whole universe, having been rescued from an horrible pit, were slaves of sin, hopelessly poisoned and wrecked by it, led captive by the devil at his will, and were snatched out of their fearful destiny and lifted up to such exceeding joy and glory by reason of his own sacrifice and supreme self surrender!

Is it any wonder that such a picture satisfied Jesus, and should not such an one satisfy us, and make us willing to endure any cross or despise any shame, for the joy of the glorious transformation? Can we look at souls under the power of sin and Satan, rapidly getting ripe for "outer darkness" and then look forward into the future and see a face shining as the sun, see a king, a priest unto God, souls redeemed, with characters perfected, bodies glorified like that of the risen Christ, exalted to sit on the throne and reign with him throughout eternity? Can we look upon these pictures and hesitate for a moment to hasten to the rescue? Will not the time spent in actual soul winning, under the guidance of the Holy Spirit, be reckoned as the sweetest and most valuable hours of life? When we shall hear the King of Kings and Lord of Lords say: "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world, for I was hungry and ye gave me meat, I was thirsty, and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me, I was sick and ye visited me, I was in prison and ye came unto me. We answer, when saw we thee thus and he shall say, Verily I say unto you inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

More Thrills In Oklahoma!

With the Fraziers Among the Kickapoos

It would be interesting to know how many folks in the past six months have allowed their thoughts to carry them in spirit to Friends' Mission among the Kickapoo Indians where Philip and Susie Frazier have begun their work with that tribe. Those of you who know these young people personally, especially those who received visits from them in your Meetings last spring and summer, and you who wrapped and shipped those delightful packages for the Kickapoo Christmas tree, will particularly be wanting to know about my visit with them following the Anadarko Conference reported last week. So if you don't mind crowding a little, we'll just take you all in with us (in spirit) into the Mission Ford for our drive of an hour or more from Shawnee to Kickapoo on Friday evening, January 29. Little five months old Wilbur, buried in blankets, slept all the way, but Francis, now approaching his second birthday, seemed to feel rather responsible for close watch on the full moon rising on our right. Although scarcely recovered from an attack of flu which had kept his mother away from the Anadarko Conference, Francis was very nearly his own active, happy self again. We three older folks made good use of the time with our tongues.

After arrival, making of fires, and tucking away the babies, we talked until late over many matters of keen interest to all of us. Again next morning, until noon, we continued our conference. Incidents, experiences, plans and hopes brought vivid glimpses of what is and is to be among the Kickapoos if all goes well. If you are capable of thrills, prepare to feel them over this work. I shall try to make you feel the possibilities as though you had been there with us.

HERE'S WHERE THE THRILLS BEGIN

First of all, the old rambling mission house with its several wings, its five doors, its four porches, its separated second story and surprise corners, is already enjoying a number of home-making touches, added by the Fraziers to the improvements made by the Hobsons last year. Other remodeling is being planned which will transform the old home into a worthy and helpful center for the Kickapoo work. Already it is the very heart of the plans which the Fraziers are working out. It is their ambition to create in it a home which shall be beautiful, happy, uplifting and Christian in every way. Even in these first months, Indian families and groups are finding their way to its hospitable doors, stopping for dinner or for a visit with the new missionaries. Such visits bring often unexpected opportunities for spiritual ministry or for creating friendships which open the door for it.

The old log cabin in the mission yard, first used by Elizabeth Test and now beyond further usefulness, is to be removed, the yard leveled, beautified with shrubs and flowers and prepared for outdoor community gatherings, croquet, group games, etc. The beautiful grove and grounds surrounding the Meetinghouse across the road have suggested tennis courts, volley ball, basket ball, summer evening orchestra programs, outdoor stereopticon pictures, and other community activities which are being planned definitely for the summer. It will be but a few steps to bring boys or girls, following such gatherings, to the mission home over the road, to gather on the lawn or about the open fireplace inside, for good-night talks on the most worth while things of life. The Fraziers are finding the Kickapoos hungry for spiritual help and fellowship. In their visits to Indian homes, after first greetings are exchanged, often there comes, with almost startling bluntness, the question, "What is your idea of God?" Happy over the coming of missionaries of their own race, apparently they are casting off reserve even from the first and opening their hearts for the message. Philip and Susie Frazier believe enthusiastically that God himself has given them a message for these people and they are eagerly increasing opportunities to give it.

INDIANS FIRST, AT KICKAPOO

The Kickapoo Meetinghouse itself is an inviting place, well equipped and of good size for a one room church. Here the Fraziers are coöperating all they can with the white folks of the neighborhood, frankly telling them however, that their primary mission is to the Indians and that must take precedence of all else. At present there is Sunday School in the morning and a meeting for worship each Sunday evening, also a community singing class, to which the Fraziers are giving some much appreciated musical instruction and training on Thursday evening. I heard talk of a possible Christian Endeavor Society among the white young people soon, of increasing financial support, and more friendly fellowship between white folks and their Indian neighbors.

F. PHILIP FRAZIER
Chief Buzzing Walker

It is with the Indians, however, that the Fraziers' great, impelling interest lies. Already they are in touch with 48 Indian families and 171 individuals. They have secured names, ages and grades in school of 23 Kickapoo boys and girls away at boarding schools—at Haskell, Chilocco, Concho and Seger. They propose to form contacts with these boys and girls while they are still in school. They plan to be right on the spot when they come home for vacation, and stay with them all summer, continuing the school influence, building upon it for still greater development and, we hope, discovering some Indian young people with desire for advanced training who can be helped to prepare themselves for Christian leadership. More Christian Indian young people in the next five years, is our watchword, and just here may I forewarn you that the Fraziers refuse in advance to be tempted away from their field of work for Yearly Meetings, conferences or any other occasions next summer while their returned student group needs them at home.

Susie Frazier has proposed the building of a real wickiup by the Indians themselves, on our Mission land, to be used for camping purposes this summer, and among warm weather plans, we are hoping there may become feasible a week's camp for Indian girls and a week's camp for Indian boys, both at the Kickapoo Mission. The first would include, we hope, a picked group of girls from our five Oklahoma missions, our women missionaries coöperating under Susie Frazier's leadership to direct it; and the boys' camp would assemble a similar group of Indian boys with Arthur Hadley, Arthur Santmier and Eber Hobson to help Philip Frazier make things lively for them.

Philip and Susie Frazier are generous in sharing with all our missions, whenever possible the advantages which they enjoy as Indian missionaries, by way of interpretation of Indian attitudes, characteristics and customs, and our workers in every field are feeling the new strength which they add to our fellowship.

CAN WE LOOK THEM IN THE FACE?

Do you feel the thrill of what is happening among the Kickapoos? Can you visualize little groups in Mission home or Indian village warming to Christian fellowship from members of their own race who can explain the things that puzzle them? Can you feel the new hope in the hearts of young Indians? Can you guess the appreciation in the hearts of older Indian men as Philip Frazier bows reverently with them even in their peyote meetings; patiently, sincerely appreciating the genuineness of their worship, but able also to interpret to them

(Continued on page 107)

Tarheel Travelogues

BY ELIZABETH MARSH

North Carolina Yearly Meeting is where there are said to be more Young Friends in proportion to the total membership in the Society than in any other Yearly Meeting! That sounds decidely interesting at the very outset. Then North Carolina has been a hitherto unexplored region, and it is pleasant to be in a new country and make new friends. The Young Friends Board was very considerate in sending the secretary south at this particular time of year while blizzards and freezing weather reign supreme at home. Since it is the rainiest season of the year in the tar heel state, we may have some difficulty in getting about, but here we are, so let us get started. I am writing all of you to go along with me again, as you did in New England, since I have no companion or chauffeur or car at my disposal here. It is much nicer to have company.

Rich Square Monthly Meeting of Conservative Friends does not belong to the Five Years Meeting, but of course we are interested in knowing the good Friends there, and since it has been made possible for us to be at the Will Outland home from Friday night until Sunday morning, it would be very foolish for us to miss the opportunity. Saturday is Monthly Meeting day, and I know we all appreciate and enjoy meeting in session with the many Friends who receive us so warmly and cordially. Perhaps some of you share with me the first experience of attending meeting where the business is conducted separately by the men and women on opposite sides of the shutter. And is it not pleasant to sit about the big fire place in the evening with the hospitable Outland family, and enjoy a fine radio concert?

Sunday morning we have a chance to attend the only meeting in Eastern Quarter that our itinerary will permit—Eagletown Meeting, just out of Rich Square. Gurney Wright is serving as pastor of the little group here, and even though the members are few in this meeting, it is an inspiration to be here and see the real spirit of worship and desire to serve that is prevalent. We appreciate the opportunity to meet and talk with the Christian Endeavor group in the regular Sunday evening meeting. There is a very special treat awaiting me here at Rich Square, for after a fine chicken dinner at the Jasper Thompson home, we are taken to the home of William Ward, father of Mabel Ward Wolfe, who was a classmate at Haverford. It is fine to have the opportunity to know them, and you will be patient with us, I know, when we talk busily of the many things and persons we know in common.

Yes, it is still raining when we must start to the train next morning. Where is the Sunny South? We have an opportunity to see before reaching Goldsboro, for the sun appears brightly about noon, and we rejoice as the days go by that it continues to shine. Is it not fine that we can go to Goldsboro, where Tennyson Lewis is pastor? Tennyson and Alice Jay Lewis are Nebraska friends of mine. What more cordial reception could be desired than an offer to adopt us for the week? Since Quarterly Meeting in Contentnea Quarter is to occur the coming week end, and because of bad roads which make any mid-week meetings rather out of the question, we can particularly appreciate this cordial invitation. It is most delightful to be so quickly accepted as members of the family, and receive inspiration from being in this home.

It is always good to see new meeting houses being erected, and it is particularly good to see one being planned for the Goldsboro Friends. The present one is quite inadequate, and the meeting is a growing, flourishing one. Plans are being pushed forward as rapidly as possible, and half the old building has been torn down, and the rest moved to give room for the fine new church that will be built soon. We cannot help but be impressed during the week here, when we visit about in the homes and attend monthly meeting, with the large numbers of Friends and the eagerness with which the work is being carried on. In Goldsboro there is a well organized Christian Endeavor Society. The other meetings in the Quarter are rural, and little attempt is made to hold regular young peoples' meetings when roads are as bad as they are now.

Speaking of roads, we are impressed with the excellent ones here in North Carolina. Good roads are as numerous as Friends, and that is saying a good deal. It is no trouble at all, on Saturday, to get into the car of our host and hostess and drive 11 or 12 miles to Oakland, where Quarterly Meeting is to be held. Henry McKinley, who serves as pastor of four of the meetings, leads us in the meeting for worship in the morning, and then dinner! Who would have thought we could eat dinner out-of-doors in January? It is just cold enough to make us have keen appetites for all the quantities of delicious food that miraculously appear from all sides and are spread on a long table. After dinner there is time to talk about young Friends work for a while, then when the business is concluded, we return "home," feeling that it has been good, indeed, to meet with these Friends for worship and work. On Sunday we have the privilege of attending the regular services at Goldsboro meeting, and on Monday must say good-bye to the Lewises, who have so lovingly and generously entertained us, and to the many other friends there.

Guilford next! Maybe some of you have been at the College before, but it is my first trip here, and it gives me a shivery little thrill of eager anticipation to come for this first visit. If you have noticed the train is a little late. The ticket agent at Greensboro says we are a little too late to get supper and catch the train to Guilford. If you know no more than I do about getting out to the College from the Guilford station, I am sure you will agree with me that it will be well for us to remain at a hotel and go out on the eight o'clock train in the morning. This will be a good place, too, to rest for a while in the telling of our story.

MORE THRILLS, ETC.

(Continued from page 106)

as real, near and friendly, the God whom they so dimly know? Can you hear the echoes of those beautiful voices which so many of us have enjoyed, singing the Gospel into the hearts of the whole Kickapoo community? More important still, can you feel the earnestness of Philip and Susie Frazier's call to us that we pray constantly with them that God himself will speak and sing, love and work through them? They need us. They have said so. God is using us all, and seems to be almost pushing us into a marvelous piece of service for his Kingdom through Philip and Susie Frazier, the end of which we cannot see. It is already reaching beyond the Kickapoos, beyond Friends' denominational lines, into wonderful possibilities ahead. Will we handicap all this, limit the Fraziers and limit God even, by failure to raise the budget for our Indian work? Philip and Susie Frazier worked and earned their own salary singing, for a large part of this year. From now on they must look to us to stand back of them, and on February 1st we were $1772.92 behind with our Indian budget alone. Can we look them in the face if that isn't raised by March 31st? Don't think this is the whole of the Home Mission Budget. This is only the Indian part. There are shortages for Tennessee, Colorado, and our city work too. Will you talk with your Meeting about it and find out what they want to do?

Remember, $1772.92 for Indians only before March 31. R. M. S.

The Friends Meeting at Long Beach, California, was helped to see and feel the necessity of entering the World Court and being prepared to enter it right when the pastor, Frank W. Dell, January 31, gave a very able sermon from Isaiah 2:2. His theme was the question, "Is America ready to enter the World Court?" He considered it historically, politically and spiritually, dwelling with much interest on each phase and speaking with regret of America's treatment of the Japanese under the last heading.

A Visit to Gideon's Village

BY A. WILLARD AND CHRISTINA JONES

The international week of prayer began yesterday with the subject of Thanksgiving and Praise. The Protestant churches of Ram Allah unite in these meetings making them a time of special supplication. They are held alternately in the chapel of the Church Missionary Society and our Friends Meeting House. How fitting to begin the year in such a spirit! To most of us the New Year does bring a great sense of gratitude to our Father for His blessings. Certainly we Joneses have much to be grateful for.

Though it was good to be in America last year and to breathe again the atmosphere of desperate progress it is also with thankful hearts that we have returned to our work here. The schools which we visited in Philadelphia and New York, the talks we had with ministers and educators, the glimpses we got of a great unified Friendly effort, have all contributed ideas for improvement in our organization and teaching methods. And the thing that made all complete was to find how the work here had gone forward owing to the splendid efforts of those in charge. A fine set of new boys were admitted to take the place of those leaving school. The students by their eagerness and the teachers by their fine spirit of coöperation have served to make the term just completed a delight to all.

Mildred White, who teaches part time with us, serves to connect us more closely with the interesting village work. Only the other day she reported the eagerness of the people of Taiybeh for some regular Sunday service. So the next Sunday a party consisting of Ellen Winslow and one of the girls from the Girls' School and myself, with one of the teachers for an interpreter from the Boys' School, went out to this old village where Gideon was inspired of old.

We arrived at the appointed time but there were few in attendance. However, we soon learned that there was a reason. There has been a woeful lack of water there the past season, the villagers having to bring water from long distances. Consequently they were all meeting at the Greek church to pray for rain. After half an hour they came, filling the small room and listening eagerly to the message. More than sixty were present besides the school children. An offering was taken for the sufferers of Damascus amounting to 66 piastres or $3.30. I thought it rather generous for these poor people. They have formerly had regular services conducted by a Church Missionary Society missionary but that Society has sold its building and is unable to send anyone regularly. They urged the Friends to send them a minister. I have seldom been in a meeting where there was more response from the congregation. It is one of the few places where villagers can observe a period of quiet worship.

REFUGEES FROM SYRIA

The trouble in the north with the Druses has seemed far away due to the lack of news, but some of the refugees have come our way. The boys have been eager to help and have devoted some of their spending money in that direction. One's heart goes out in sympathy with the poor Druses whose whole training and outlook is so inadequate. Their mysterious religion and ideas of death make war a natural outlet for their inflamed passions. Some of their young men are fine, well-educated fellows.

The White Gifts' Christmas seemed more than usually appropriate this year. It was interesting to have the boys with us. We had a program and a tree on Christmas eve. The boys were delighted by the presents sent them by a lady in America. They all sat on rugs around the tree in true Oriental style and admired the tree with its home-made decorations, while the program was in progress. We lacked the ice and snow out of doors but it was the true Christmas cheer within.

I must not forget to thank all who helped us so generously to secure needed things for the school. The boys were much excited when they learned that chairs for the classrooms were coming and would frequently ask if they had landed yet. Then when they came we had a hundred hands to help with the unpacking. But the climax came when they were assembled and placed in the classrooms. They are really very strong and good looking chairs of an indestructible variety—to the boys they were truly marvelous. There are enough to equip two large classrooms seating some forty boys. Soon after their installation a formal delegation from another class waited on me with the request that they might have the new desks also. I guess they thought I could rub a lamp and secure more, but I told them they would have to wait until they were promoted. It will be an added incentive. The other supplies we brought back—gifts of sheeting, of pictures and books—all find a most useful place in the manifold needs of a boys' school. And they also serve to remind us in time of discouragement of the keen interest you people in America have in our work and of your eagerness to help.

I seem to have written of the old year without saying much of the new. As we pause a bit for this one week of rest before the boys come back it is a good time to take a preview. America has been and is being asked to furnish funds for the great American Colleges and Universities of the Near East. They are winning loyal support in their efforts to build a better generation; to create a new mind in the Near East, that will make impossible the massacres and wholesale brutality at which the world has shuddered in the past.

Ours is a similar work though more modest in its proportions. The morality of the Near East is not yet the morality of Christ; the mind of the Near East is not yet the mind of Christ; the people of the Near East are not all the people of Christ—that is our goal. We who are here find the process slow; how much more you who are far away! But there are many causes for encouragement as well as discouragement and after all it should be slow to be secure. We rejoice in the openness of heart of the people and the sufficiency of Christ for their needs.

J. Edgar Williams, pastor of the Kansas City Friends Church, preached on the race problem, January 31. The meeting was well attended in spite of rainy weather. Many nationalities were present in the audience including Negroes, Japanese, and Jews. The opening prayer was made by the Negro Secretary of the Y. M. C. A. and music was furnished by the Fairmount quartet from Western University, a colored institution in Kansas City, Kansas. The pastor showed a composite picture of man made by blending the features of a hundred men from different races and nationalities and explained that the picture was the result of a scientific study of actual photographs. Letters were read from noted leaders of other races, especially the Negro race. These special meetings are being held from time to time and the community is beginning to learn that they may expect something well worth while, which is resulting in an increased attendance. Another interesting meeting of the month was when the Insurance men were guests and on the same Sunday the men's Bible class of the Phenox Park Methodist Church were guests of the men's class. This was also a decided success, in spite of the handicap of bad weather, and a large number of people were present.

Order Now!

To keep up with the demand following the recent editorial calling attention to "Quaker Seekers in Wales," we have had to restock this fascinating story three times. Friends all over the country are reading it with eager interest.

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HAPPY DREAMS COME TRUE AT LAST

Addition to the Ram Allah Girls' School Building Completed, Writes Alice Jones

At last our dreams have come true! Our Girls' School which has stood with its back to visitors since the new road was built from Jerusalem in 1903 has now a new face to welcome guests. It is a really beautiful building. As we come in at the new entrance under the Arabic inscription, "And all thy children shall be taught of Jehovah and great shall be the peace of thy children," we pray for wisdom to lead these children to the Great Teacher.

The Assembly Hall is a joy. The one hundred fifty chairs that we have just brought out from America are finished in dark mahogany color similar to the doors of the room. Otherwise the room is white. Every other chair has a tablet arm—useful in giving tests. There are windows on three sides of the room. On the other side is the platform and over it hang the beautiful pictures of Eli and Sybil Jones, given to the Mission years ago by their son Richard M. Jones. Other pictures brought over in the early days of the Mission by our dear Timothy Hussey are the Milan Cathedral, Niagara Falls, the Old Mill at Newport and the Castle of Hohenzollern. There is also a large picture of the Shepherd finding the lost sheep, presented to the school by the Y. W. C. A. Conference, held here in 1923.

Because the largest gift for making these improvements, ten thousand dollars, nearly half of the cost, came from our New England Treasurer who has stood back of this work like a fairy godmother for many years, we are calling this room "The Sarah J. Swift Assembly Hall." No school in Palestine has a more beautiful room than this.

On the floor above are dormitories, large and airy and lovely, with balconies on all sides for putting the beds out in the sunshine. On the west is a beautiful view of hills and valleys with a glimpse of the blue Mediterranean. To the south we have a charming picture of Mizpah of Benjamin against the sky while on a lower hill, rising out of the Valley of Ajalon, stands the tiny village of Gibeon over which the sun still lingers after all the valley is in shadow; and very often, early in the morning, rising out of a sea of mist, little Gibeon stands smiling in the sunshine. It is a big inspiration to have such views all about us. I have always been glad that those who started the work here chose this hill-top village instead of a city, for our home. And now our home is bigger and our school is bigger and our opportunities bigger than ever before. As I go about for inspection each morning, after the housework is done, I wish that those who gave the money to make it all possible could make the rounds one day with me. You would be gladder than ever that you could help.

NEW HOME FOR SUPERINTENDENT

And then you would visit the memorial cottage, so cozy and homey, on land opposite the Boys' School, bought nearly twenty-five years ago because Timothy Hussey did not want any objectionable building put up opposite the fine site of the Boys' School. He had in mind also that this would be the place for a house for the superintendent of the Mission, a thing which Anna Hussey, his wife, felt even then was a real need for the growing work. I wonder if they see it from that "better country" and are glad!

It was a busy summer for those at the Mission and Edward Kelsey certainly had no vacation. To oversee the work on both buildings was no easy task but there is a real satisfaction in seeing the work done. It was all so much needed.

Some little things are still unfinished—the summer was not long enough. Grateful? Indeed we are, to every one who helped with money for the buildings or for furnishings and I feel very grateful to those on the field who spent such a busy, busy summer over building problems while I was enjoying freedom from the responsibility in America.

A gift of $2000 just as we were leaving New York kept me smiling all the way over. This completed the amount needed for the Girls' School except for the electric plant and we are so happy with the other improvements that we don't mind using kerosene lamps a while longer. The cost of wiring was covered and the work was done while the house was being remodeled, as it meant less expense to do it while things were "torn up."

ALICE WHITTIER JONES.

HERE IS THE NOTICE!

Editor THE AMERICAN FRIEND:

As Indiana Yearly Meeting decided last year that the members of the Financial Board appointed by the Quarterly Meetings should be, ex officio, regular representatives of their respective Quarterly Meetings, and as this direction of the Yearly Meeting somehow failed to be printed in the Minutes, I think a notice to the Quarterly Meetings to this effect ought to be published in THE FRIEND, as the Quarterly Meetings will, very soon, be appointing the committees to nominate representatives to the ensuing Yearly Meeting. If their attention is not called to this direction, some Quarterly Meetings will appoint their full quota of representatives in addition to the ex officio ones.

R. P. WHITE.

Lewisville, Indiana.

The world is weary of new tracks of thought,
That lead to naught;
Sick of quack remedies, prescribed in vain,
For mortal pain;
Yet still above them all one Figure stands,
With outstretched hands.

THIS IS THE WAY THESE ARE DOING IT

Paragraphs Show How Wilmington and Western Y. M. Leaders Are Busily At Work

In writing of the effort being made in Wilmington Yearly Meeting to secure United Budget funds, Virginia Peele referred to a letter which has gone out to each local meeting in the Yearly Meeting.

"Many of you are familiar," states the letter, "with the object and work of the Five Years Meeting, but for the sake of those who may not know, we make this explanation. Friends were among the last of the religious denominations to undertake united work. They discovered that much effort and money were dissipated by lack of concentrated effort, and at the first General Conference of American Friends in 1887 delegates were appointed who met in Wilmington in August 1894, where the American Friends Board of Foreign Missions was organized with Ellen C. Wright as the first Treasurer. The result of this union of Yearly Meetings has increased the missionary work many fold. Since then the other benevolences that interest Friends have been united for more efficient work."

The letter then goes on to state the amount of money still due from each of the four quarterly meetings. But letter writing is not all that is being done in Wilmington. Virginia Peelle and Laurenna H. Farquhar are visiting the local meetings to stir up interest and secure funds. If the men show as much persistence and determination as do these women, Wilmington will go over the top with a margin.

Good news comes from Western Yearly Meeting too. "The pastors of the Yearly Meeting," writes Mary C. Hadley, "met with Richard R. Newby, General Superintendent, and the Executive Committee at the Bertha Ballard Home, February 3, to confer together. Prayerful interest characterized the day throughout. Richard Newby gave a stirring appeal in which he spoke of the problems confronting us, and clearly showed the necessity of building together a constructive work for the support and care of the church at home and our missions as well. He made very evident the fact that we enter into cooperative relationship with other yearly meetings when we show our loyalty to the entire program of work by our support of the United Budget. The great need calling to us should be met with substantial gifts before the year closes.

"This challenge so earnestly spoken was taken in a most gratifying way by his hearers. Constructive plans were made by the pastors before the close of the afternoon session which were to be em-

bodied in a letter to be sent to every meeting at once.

"The treasurer of the Executive Committee based each meeting's share on the Yearly Meeting's ratio of apportionment and these figures were read along with the amount paid since March 31, 1925. A simultaneous survey and canvass for the raising of funds is to be made from February 28 to March 7 throughout the Yearly Meeting. "This splendid sympathetic response by our pastors is surely prophetic with promise of good results."

Inez Foreman reports that Nebraska Friends are putting forth a special effort to raise their full share of United Budget funds. Each local meeting is being informed again of its share of the budget and is being urged to do its best.

These Yearly Meeting leaders have caught the real spirit and meaning of the Five Years Meeting. Individual Friends, Meetings and Yearly Meetings make up the Five Years Meeting. And only as each member of this united body performs its proper function will the cause of Christ prosper.

Shall we not all fall into step with Wilmington, Western and Nebraska in a fine, courageous, determined effort to do our share in Kingdom building?

PENN GOSPEL TEAM

During the holidays, beginning December 27 and closing January 3, a gospel team from Penn College conducted revival meetings at the First Friends Church of Des Moines, Iowa. Moses Mendenhall, assistant superintendent of Iowa Yearly Meeting and three students of Penn, Emmet Frazier, Lloyd Dixon and Arthur Kellogg, constituted the team, and they were given loyal and able assistance by the other Penn College students who were home for vacation. The services were well attended, especially the last three days. Each member of the team brought one or more messages, all of which would do credit to experienced ministers. An unusual interest was shown from the start which became more manifest throughout the closing days. As a direct result the church has been greatly helped and blessed. Three young people consecrated their lives to active Christian work and a number of others expressed a desire to live closer to the Master. Several new members have been added to the church as a result of this intensive eight-day effort. When young people are taking up the simple Quaker message of the consecrated Christian life the outlook for the future of the Church is encouraging. Young people ready to lead in the "deep spiritual quickening" which is so much needed today, should be helped in every way by those who are carrying the responsibilities of church activity. Almost a dozen young people in attendance at Penn College from Des Moines were helpers on this occasion.

It's Time to Wake Up!

Consolidated Report of United Benevolences April 1 to January 31, 1926

RECEIPTS

Yearly Meeting	Total	Allotments
Baltimore	$ 5390.09	$ 7500
California	1329.50	3000
Canada	300.00	
Indiana	20387.27	30000
Iowa	11059.06	23000
Kansas	3622.92	14000
Nebraska	1364.13	3000
New England	5680.66	18000
New York	1925.40	4000
North Carolina	7754.80	9423
Oregon	1998.81	4000
Western	11646.78	26000
Wilmington	2439.85	6000
	$74899.27	

DISTRIBUTION

Boards	Total	Askings
Foreign Missions	$54279.99	$ 95000
Home Missions	10857.28	20000
Peace Association	1404.10	4800
Young Friends	834.79	3000
Prohibition Board	167.67	500
Publication Board	1455.74	5000
Education	107.18	300
Religious Education	337.85	1100
Aged Ministers and Missionaries	735.48	2500
Promotion	2378.31	8916
Emergency	1143.62	4200
Promotion Notes	1197.26	4684
	$74899.27	$150000
Expected receipts for 10 months	$125,000.00	
Actual receipts for 10 months	74,899.27	
Shortage for 10 months	$ 50,100.73	
Average for each month		$7,489.93
Shortage for 10 months	$ 50,100.73	
Expected receipts for 2 months	25,000.00	
	$ 75,100.73	
Required monthly average for February and March		37,550.63½

See Editorial "But We Must Eat."

A SUGGESTION

New Providence, Iowa
January 28, 1926.

Editor THE AMERICAN FRIEND:

Any Friends community desiring the services of a young Friend who is well prepared to teach in any high school, would do well to write to Lowell Perisho, New Providence, Iowa, R. F. D. 2. Mr. Perisho does not know that I am recommending him, but I know that he would like to teach in a Friends community.

R. N. CULBERTSON,
Pastor Honey Creek Friends Church.
New Providence, Iowa.

Nothing God does or suffers to be done,
But what thou wouldst thyself, if thou couldst see,
Through all events of things, as well as He.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwhere in the paper for that matter, cannot be held to reflect those of The American Friend.

GOOD PLAIN ENGLISH

Editor THE AMERICAN FRIEND:

The statement published in the issue of January 14th, showing that of the funds for Friends' United Benevolences only slightly over half had been subscribed at the end of 1925, should be a very serious matter to every Friend. I believe the responsibility rests with every individual doing his or her share through their local meeting. Chapter XIII, of The Form of Government, in our Constitution and Discipline, states: "Meetings are to give careful attention to wise methods for raising funds for the service of the Church; they shall encourage voluntary giving, and shall make such arrangements as will extend to every member an opportunity to contribute as he may desire. Every member should contribute according to his means, and a failure to do this becomes a culpable avoidance of Christian duty. The ordinary necessary expenses of the meetings may properly be raised by quota."

That is good plain English and to my mind the quota idea is the proper method for each member voluntarily and in honor to adopt. In our Brooklyn meeting, for instance, the work of the Yearly and Five Years' Meetings calls for a weekly contribution of less than ten cents per member and the local meeting expenses are covered by a weekly contribution of half a dollar per member. Each should be happy to contribute their full quota. If some can contribute only half a quota, let them not hesitate to do that, and if some could contribute two, ten, twenty or more times their quota, in case of necessity, it should give them great pleasure to do so, and I believe that is being done by many Friends. The weekly contribution method is without doubt the most fruitful source of raising the funds necessary to carry on the work of the Kingdom, and in order to make it practical and easy for every one, the weekly offering envelope should be in general use. To perfect *"such arrangement as will extend to every member an opportunity"*—to exert his drag on the rope of our financial obligations, is the main objective!

FRANK M. OHNEMUS.

Jamaica South, N. Y.

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes, up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. Geo. H. Hakes, 290 Broadway, New York, N. Y.

A TOUCHING APPEAL

Editor THE AMERICAN FRIEND:

I wonder if there are some Friends who would be willing to help Willy and Martha M. They are friends of mine in Germany, and among the stanchest workers for peace of my acquaintance. They belong to the Youth Movement, and were married two years ago, with a woodland ceremony which recalled the days of Robin Hood and Maid Marian. Now their home is shared by little Otto Wolfgang, who shall be "a strong fighter for peace," say his parents. But alas, the better times that they hoped for when they were married have not materialized. Willy works steadily in the factory-office, but his wages remain so small—like those of his neighbors—that the "home" still consists of one small room. The table stands up against the bed. There is only a narrow aisle between Wolfgang's crib and the bookshelf, where the Bible stands next-door neighbor to Tagore and "David Copperfield" (in German.) The tiny stove, and the tiny bureau nearly touch each other.

They long to get into the country near the city—the dreariest, dingiest factory-town that I have seen in Germany—and with two other young couples, are straining every nerve to save money to move into a small house, with a bed-room or two for each family, and a common living-room and kitchen for all. In the country they would have a garden, and save much of their living expenses. Life would be better and healthier in every way. But they must have three hundred dollars for this, and, even living in the humblest way, the saving of this will be a matter of years. Meanwhile, little Wolfgang droops and pales.

Are there any Friends who would help my friends with even a small portion of the $300.00 they need? They would want to repay; and would try to repay; but I must admit that I dare not guarantee this repayment. But, having seen how simple and earnest they are, and how hard they are trying to spread the spirit of peace and good-will, I feel that a loan of even a few dollars will be an investment in humanity which would be a definite contribution to the cause of peace in the world. I would gladly send them any loans or gifts.

ANNA L. CURTIS.

3 Riverside Terrace, New York, N. Y.

As many readers will recall, Anna L. Curtis has spent two or three years at work in Germany under the auspices of the American Friends Service Committee, and has just completed a speaking tour among New York Friends in the interests of the work of the Committee.—EDITOR.

FROM A JAPANESE STUDENT

The following letter comes to us through H. V. Nicholson of the Friends Mission at Mito, Japan:

To the American Students.

Dear Friends:

I am very glad that I have an opportunity to write to you. I am one of the students of the Mito Commercial School. Mito is a little city of Japan, but it is one of the famous places in the Japanese history. It is 75 miles northward from Tokyo.

My dear friends! We are brothers and sisters in the sight of God. We are all children of God and he loves all people as his own children. We are living in distant lands and beneath other skies, but God makes his sun to rise on all people and sends rain on all men. His love is the same for any people and does not change because of the colour of the skin.

St. Paul said that love is the greatest thing in the world. Indeed without love we can not enjoy our lives. We Japanese must love the people of your country and the others as ourselves, and you do so too. Jesus taught us to do so. The true "Utopia," where there is no war, nor envy nor resentment nor fear; but love, joy and hope, will be realized if we believe in Jesus and obey his precepts.

Dear Friends! What is the greatest duty of us to do? It is of course, to build the Kingdom of God, or the true "Utopia." Many of our neighbors are very unfortunate. Some of them have no faith, no hope though they may be rich. When I see them I feel sorry to think of them. Let us devote ourselves to God to work to help such poor men. And we must work together until all the people of this world will know the true God and believe in him.

"My strength is as the strength of ten, because my heart is pure," said Tennyson. If God's power will be added to our hearts, our strength will be stronger. I believe, therefore, that we can convert multitudes to the benevolent and peaceful doctrines of Jesus. It is the greatest and hardest work, but God will help us, I trust. "Devote ourselves to God or we can not finish the great work," is my motto.

When all Americans and Japanese believe in God, the two people will become friends and true peace will come between the two countries.

I am sorry I can not tell you all my thought, as I can not write English well.

Please write to this Japanese student and give my best compliments to all the rising generation of the United States of America.

Yours truly,

RYUMEI YAMANO,

c/o The Mito Commercial School,

Mito City, Japan.

QUAKERDOM · AT · LARGE

From Gilbert Bowles we have a part of a recent number of *The Japan Times* published at Tokyo. On the first page of the paper appeared the headlines, "America Also Has Mania for Making Students Soldiers," and beneath it an editorial from THE AMERICAN FRIEND in which we deprecated the far-reaching efforts of the war department and certain auxiliary organizations, looking toward the promotion of military training and ideals among the students of the United States.

In the death notice for Rosanna Cox Johnson, in the issue of February 4, mention was made of the number of ministers in the family which, as stated, was not quite correct. Only two of the six adult children are ministers, and the five ministers mentioned included the husband, Calvin Johnson; a son, Levi; a daughter, Mary L. Hubbard; a son-in-law, Riley Hubbard; and a daughter-in-law, Ola Johnson. This is a remarkably good record for any family and worthy of special mention.

Richmond, Indiana, young Friends did themselves proud the other day in the State Y. M. C. A. swimming meet held at Huntington, Indiana. Lawrence Peacock broke the state record in the 100 yard breast stroke event by the new time of one minute, nineteen and a fourth seconds, his younger brother, Francis Peacock, winning fourth place. Findley Bond won the fancy diving contest, while Benj. Fulghum won second and third places in two other events. The relay race was won by the Richmond team, of which Bond and Fulghum were members.

A recent issue of the *Havana Post*, Cuba, reports an interesting event at the Havana Normal School for Girls when prizes were awarded to the winners of a temperance poster and essay contest promoted by the Women's Christian Temperance Union of Cuba of which our Friend, May M. Jones, is president. She appeared on the program on behalf of the Union, giving a review and history of the movement for scientific temperance instruction in the schools. This is the first time that temperance instruction has secured entrance to other than the mission schools in Cuba.

Some readers of THE AMERICAN FRIEND may recall that a few years ago we republished an article written by Allen Heald, a freshman in the University of Chicago, in which he had braved the public sentiment of the University community by opposing certain military prescriptions imposed upon the student body. Apparently our young Friend lost nothing by standing in a manly and a public way for his convictions. Now a Senior, he is not only Editor of the leading University student publication, *The Maroon*, but has also been elected Head Marshal, the highest honor within the gift of the University student body.

It was only a few weeks ago that we called attention in these columns to the brave exploit of Ralph E. Test, Agricultural Agent of Wayne County, Indiana, who "bull-dogged" and threw an enraged cow in the Chicago Stock Yards district, thus saving from death or serious injury a large group of club boys and girls from over the United States. The Richmond and Wayne County community was shocked and saddened last week at his very sudden death caused from hemorrhage. Ralph Test was in active service abroad during the World War in which he was gassed twice and from which he never fully recovered. It was the sudden recurrence of this old trouble that brought his demise. He belonged to a prominent Quaker family of eastern Indiana, had been a student in Earlham College and was widely known through his section of the State.

"Tendencies in College Administration" is the title of a very stimulating book by Dr. Robert Lincoln Kelly, former President of Earlham College, now Executive Secretary of the Council of Church Boards of Education, the receipt of which we gratefully acknowledge. Friends will be especially interested in the fact of its dedication to three well known Indiana Friends. It reads as follows:

> To
> JOSEPH A. GODDARD,
> BENJAMIN JOHNSON
> and to the
> memory of
> TIMOTHY NICHOLSON
> Who for an aggregate term of one hundred years served unselfishly and with rare insight as trustees of an American college, this book is dedicated with high esteem.

It is our purpose to present an adequate review of this volume a little later.

Gerrard Roberts, who furnishes weekly the spicy "Letter from London" in *The Friend* (London), tells of having discovered an Early Rising Society in England which has existed for twenty years. Members pay a shilling for the privilege of joining and a fine of a half penny for every fifteen minutes "overtime" or fraction thereof that they sleep beyond the hour for assuming the vertical, the hour being named in the constitution of the Society. The second hour extra in bed calls for double fines, the sums of which the conscientious members mulct themselves being contributed to Foreign Missions, in part at least. Now what do you suppose are the hours which this Early Rising Society has imposed upon itself? From April to October, members must arise at 7 a. m. and at 7:30 the rest of the year! We hear the chorus of Homeric laughter go up from our readers, especially from the farmer contingent. We fear that our Foreign Mission Board will have to look elsewhere for needed funds than to Early Rising Societies operating on this schedule.

In its publicity sent out to the press of the United States from its New York headquarters, the Anti-Saloon League plays up a leading question asked by our Friend, S. Edgar Nicholson, Secretary of the Anti-Saloon League of America, the question being propounded in a statement which he had given out regarding the amazing pronouncement made the other day by the Episcopal Temperance Society. The officers of the latter demanded a modification of the Volstead Act because it is not being enforced. In reply he asks, why not "liberalize" the divorce laws by permitting certain forms of adultery and reducing the term of absence wherein the complainant believes the other party to be dead. He points out that in spite of the plain prohibition against the statutory crime, divorces have continued to increase year by year. Since it is popular knowledge that the divorce situation has become a national scandal, why not then try liberalization of the statutes by legitimatizing certain causes of divorce? Probably there would be fewer divorces, but it would be fanciful indeed to argue that moral delinquency would accordingly decrease.

Richmond Friends contributed very largely to the great success of the big inter-racial meeting held in that city last Sunday afternoon, which crowded the High School auditorium. B. Willis Beede, chairman of the local inter-racial committee, Clarence E. Pickett, Ruthanna M. Simms, H. C. Bedford and Edgar S. Mote were especially active in making the arrangements for the meeting. Mayor Lawrence A. Handley presided, and after short illuminating talks by Willis Beede and Clarence Pickett, a splendid address on "The Christian Approach to the Race Question" was delivered by Bishop George C. Clement of Louisville, Kentucky, of the Africa Methodist Episcopal Church. The fact that he is Chairman of the Commission on the Church and Race Relations of the Federal Council of Churches in America made his presence and message especially significant. The music furnished for the occasion was excellent and appropriate. Numbers were given by a "white" chorus directed by E. S. Mote and by a "colored" chorus, while both choruses united in singing "America Triumphant."....A

pleasing feature of the observance of Race Relations Sunday in Richmond was the exchange of pulpits by H. Clark Bedford, pastor of the First Friends Church and Rev. H. H. Black, pastor of the A. M. E. Zion Church, to the mutual satisfaction and profit of the respective congregations.

NEWS OF OUR MEETINGS

The revival meetings at South Marion, Indiana, Friends Church, closed, February 7 with an audience that filled all available space and many were turned away that could not even get inside. W. C. Kinsey had charge of the choir of fifty voices and with his wife as pianist rendered great service and won a great place in the hearts of the people. E. Howard Brown did the preaching and he has attracted the attention of the whole south side of the city. Over fifty were either converted or renewed and 24 came into membership with the church. The work of the Kinseys was felt to be of the Lord and their songs, day by day, gripped souls and inspired believers. This is beyond doubt the greatest meeting ever held in South Marion and the work of the Chorus, the prayers of the church, the regular attendance have all assisted the definite, pungent preaching of the pastor.

Emma F. Coffin, pastor at Vermilion Grove, Illinois, Friends Meeting, has moved into the new parsonage which is modern throughout. The outside painting and the grading of the yard are not yet completed. The new home will be quite an asset to the work here.

Andrew F. Mitchell and wife arrived in Oskaloosa, Iowa, January 21, and on the following Sunday he preached his initial sermon to the Oskaloosa congregation. Edwin and Frances McGrew had sometime previously occupied the parsonage and were prepared to welcome "home" the Mitchells on their arrival. Iowa's zero weather seems not to have chilled in the least the hearts of these Friends and Andrew Mitchell says that he feels a warmth here that is not measured by Centegrade or Fahrenheit. On the Tuesday following, Frances McGrew asked the women of the meeting to meet her mother at the parsonage where the afternoon was spent in a social way and some discussion of plans for sewing for mission fields. On Friday evening, January 29, a reception was held in the basement of the meeting-house. Welcome addresses were made by Stephen M. Hadley for the meeting in general, by Pearl Garden for the young people, and fitting responses were given by Andrew Mitchell and wife. The ladies' quartet and the Sunday School orchestra furnished suitable music. Friends are looking forward to pleasant and profitable relations during the stay of these workers in Oskaloosa.

A program of unusual interest was given at the Union Street Friends Church, Kokomo, Indiana by the Christian Endeavor Society in observance of Young People's day. The progress of the Friends Church from its earliest beginning to the present was indicated. Lela Braithwaite dressed in the costume of Early Friends told of the beginning of Quakerism, the only light being tallow candles as used in those days. Ward Kidder, also in Quaker costume, reviewed Quakerism in the Colonies, and Eva Kidder discussed Quakerism in slavery time and bringing the coal oil lamp which supplanted the candle. John Cochran spoke on Quakerism in the twentieth century, outlining the aims of the church and the outlook for the future with the church fully lighted. Sunday night, February 7, Professor C. E. Hinshaw, principal of the High School, addressed the regular Young People's meeting. Chester Hill, High School Coach, was the speaker on the 14th. H. Elmer Pemberton while conducting a revival here will address them on the 21st, and C. V. Haworth, superintendent of the city schools, on the 28th.

Lewis W. McFarland was at Asheboro, North Carolina, Friends Church, November 8th, and gave a very interesting address on "The History and Progress of Friends in North Carolina" Friends were also glad for the presence of Alpheus Briggs. J. Gurney Wright of Eastern Quarter and Mrs. E. G. Key of Surrey Quarter have been visiting ministers at this meeting. The pageant, "Thanksgiving Ann," was given by the young people, November 29, and proved to be instructive and inspirational. The meeting is much encouraged by the progress and growth of the Bible School. The attendance in December reached 172. An enjoyable Christmas program was given by the Primary Department. At its close, the pastor, C. L. Gregory and his wife, were presented with a handsome name-quilt made by the missionary society and on which they had realized about $75.00. Awards were given to four members of Dorothy Lewallen's class for perfect attendance during the year. The teachers were presented with useful gifts. Asheboro Meeting was shocked by the sudden death of their aged minister, Elwood Cox of Marston, N. C., who was instantly killed by an automobile which was speeding along the highway.

A reception was given at the Friends Church, Amboy, Indiana, in honor of eighty new members received since last Easter. Fifty-nine are new members received by request or by letter. The other twenty-one were associate members, recently become active members. The regular Thursday evening prayer meeting was conducted by the pastor, G. Raymond Booth, and was followed by a short business session of the Monthly Meeting when official action was taken on the more recent applications for membership. The reception program was held in the Church basement including an address of welcome on behalf of the church, by Nora Douglass, a response on behalf of the new members by E. H. Draper, a charge to the church by H. G. Ballard, and a charge to the new members by Wm. O. Fox. A few musical numbers were rendered, after which refreshments consisting of ice-cream and cake were served by the Social Committee. About two hundred were present.

Miami Quarterly Meeting was held at Miami, Oklahoma, February 5-7. Bertha Stubbs Sumpter, Pres. of W. F. M. S., and Neita Kenworthy, Field Sec'y of Biblical Instruction, were present and gave helpful cheer. The weather conditions were fine and a record attendance was made. All the meetings of the Quarterly meeting were represented, and every session was crowned with the Divine presence. The business was transacted in much harmony under the skillful direction of Walter Pickering, the presiding Clerk. The Gospel messages by Bertha Sumpter and Albert Almon were suited to our needs. Perhaps the most inspiring session was Sabbath afternoon when the Christian Endeavor held their meeting. About seventy-five Endeavorers were counted. Every society having a part on the program. The financial plan of the Yearly Meeting was approved and will be adopted as soon as adjustment to its requirements can be made. On Sunday the house was filled to its capacity.

Thomas Williams, pastor of the Friends Church at Hesper, Kansas, holds a Bible study class for an hour each Wednesday, in the High School at Eudora, for the members of the Friends' Church attending the school there.

Minnie Bassett held a two weeks' meeting at Hesper, Kansas, closing on February 7. During the first week the roads were rough, making travel hard—but the second week, roads were much better and weather mild. The Gospel messages brought each evening were much appreciated, the teaching was so clear and encouraging. The attendance increased and was good during the last week. Her earnest exhortations, so kindly presented, were very appropriate. Her companion, Nellie Thomas, was a very efficient helper, who took charge of the music, playing the piano with seemingly untiring energy. Their friendly personalities won for them the affectionate esteem of the people who considered it a privilege to have had them here. On the second Sabbath, a public dinner was held in the old Academy Building, and the tables were bountifully spread with many good things. As these dear Friends go on their way to Iowa, the blessing of the Lord will surely be upon them and may they long be able to continue their faithful labors.

As a fitting start for the new year an impressive consecration service was held on January 3rd at Western Grove Friends Church (Indiana Yearly Meeting). At the close of the Sabbath School the teachers and superintendent were asked to stand in front of the school while the pastor, Lindley J. Cook, gave a short talk on the meaning and responsibility of following the Christ and of helping others. As a symbol of service and of Christ, The Light of the World, he held a lighted taper and at the close of his talk he asked that each of those standing with him light the small candle, which each had been holding, from his flame, signifying that the parts of the church make one whole and that we work together. When this was done the teachers carried their light back to their classes that all might share in the work of the church. The male quartet then sang a number which suited well the spirit of the meeting, and that day there was no break between the services of Sunday School and the meeting for Worship. In order that there might be some expression for the desire of doing something which was thus created, a Missionary Reading Contest was launched that day. This contest lasted four weeks and the results were most satisfactory. Forty-nine people took part and these were divided as near equally as possible on two sides, the captains of which were missionary chairmen. There were eighty-eight books and periodicals used and stress was laid on those containing information about our own Friends work. At the close of the contest there had been 30,005 pages read, with a tie for first place since two women had each read 4,293 pages. A fourteen year old girl won the prize for the Junior age, having read 2,168 pages. Books were given by the pastor as prizes. During this month the pastor preached a missionary sermon each Sunday and the Junior sermons were along the same line. On the 17th, Ruthanna M. Simms brought a very interesting and challenging message to the meeting emphasizing the Evanston Conference, as well as our own Mission work.

WHAT ANNA HAINES IS DOING IN RUSSIA

The Service Committee office at Philadelphia recently received a very interesting letter from Anna Haines, written from Moscow on December 12th, 1926. "Thanksgiving Day came while Dorice White and Alice Nike (a representative from the English Office who is visiting the Russian work) were in the Buzuluk area; and I was invited by the Chamberlains to join a party of Americans who were celebrating at the home of a Mr. and Mrs. Anderson. The former is the last worker of the Student Relief Organization, who is staying on and teaching physical culture in the University and in some other institutions on somewhat the same basis as I am in the Health Department. There were mostly journalists and their wives, at the party; and the topic of most conversation was the recently received article on the Waif Children of Moscow which Duranty had got on the first page of the New York *Times* for November 14th. Milder and more accurate statements by Mr. Chamberlain and Mary Kelsey appeared in the *Christian Science Monitor* a few days later. It was on behalf of these children that Dorice and I made our suggestions for a new type of Friends' work in Moscow when we were asked to report on this question. After reading these articles you will probably agree with us that the need is obvious; but we agree with you in feeling that the difficulties in handling such a problem would doubtless be greater than we should take responsibility for."

Anna Haines goes on to explain the great need for prophylactic health-work in country districts. In fact, the Friends have already a definite appeal from the Committee for the Extension of Medical Aid to the Country Districts, asking us to help organize and run a Consultation for Mothers and Babies in the Leninsk Ooyezd. She explains this location in reference to Moscow, and the advantages and disadvantages of such work as proposed. She mentions an interesting new social condition which has arisen in this particular Ooyezd, which is an agricultural district, but which is in a very poor state of development. "The Kusturny workers are peasants who work on the land just as those in the Samara Gubernia (with which district Friends are very well acquainted), but whose hoardings are so small and whose land is so infertile that they have been compelled to start local industries, at which they work during a considerable portion of the year. In the neighborhood of Leninsk the industry is mostly the making of small fur garments and trimmings from the left-over pieces of fur from the larger establishments in the cities. There was also a considerable boot and shoe trade there. The furs and leather are not locally produced. Last summer I went with Olga Tolstoy to a village somewhat nearer Moscow on the same railroad line where the peasants made all sorts of kitchen utensils and children's toys from tin. You see, the whole region, although agricultural in population, is colored by its nearness to an old city civilization in a way that the Samara neighborhood is not. By the way, the widow of Kropotkin lives in a small town on that railway line, about an hour and a half nearer to Moscow; and it was there that Kropotkin wrote his last book—his "Ethics."

Anna Haines is finding her own work very interesting and in many ways very worth while. There are about 120 nurses in the Training School equally divided into the two classes of a two-years' course. The girls come from all over Russia. Owing to the low educational standards for admission, the first year is devoted to the study, not only of anatomy and hygiene, but also of arithmetic and grammar. In the second year there is less of this work, and the actual contact with nursing problems. But they hope that this will be rectified through a recommendation recently made by a conference of the Department of Motherhood and Infancy—that the entrance requirements for student-nurses be raised to the same point as that required of medical students. If such a recommendation is effected, it will do much to improve the standards of nursing.

"The department where I am working has been especially opened as a practice field for the nurses. It accommodates 20 foundling babies under nine months of age, and is, for the most part, well equipped with furniture and supplies. The clothing of the babies is adequate, but very unattractive; and the bedding, though clean and sufficient, is far from neat or beautiful. But the girls take great interest in their work; and the doctors make every effort to teach them the care of ill and well babies.

"I teach many details in the practical care of infants; and I do more supervision of the work of the students than the other head nurses. Several suggestions which I have made have been adopted in the department. Several of the books on nursing which I brought over, have been read by one of the head nurses who understands English and who is preparing, under the orders of a doctor, a sort of Nursing Manual. I have been asked to prepare a sort of criticism of the work of the visiting nurses here, with comparison of it and American visiting nursing, to be read to a group of doctors and nurses in the Narkonzdrav institutions here.

"It is a great pity that there is not an English or American Training School for Nurses here just now, when so many of their plans are in an uncrystallized state. The competition with a foreign school would be stimulating to both sides, as there is much to be said for certain phases of the Russian medical organization.

HIGH POINT AT WORK

A banner year in the history of the Meeting at High Point, North Carolina, is indicated by the annual report of the pastor, Tom A. Sykes. But the reward for work well done is a call to larger, better service, and in looking out upon the new year he says to his people, "A great, earnest group are looking to us eagerly for leadership in things spiritual. A very real extension problem faces us that demands our keenest intelligence and highest efficiency in prayer and effort, and every branch of our Church organization must be prepared to play its part. We are challenged to put our lives squarely into an enterprise of unselfish service in behalf of the thousands of unchurched in our community. Some one has said that the needs of a community mark the boundary limits for Christ's Church. Our Church can only vindicate its right to exist as it ministers to and promotes human welfare in the name of Christ."

Some of the items enumerated in the report have appeared in one form or another

in our columns during the year and we glean, from the others, data of more than local interest which may encourage and inspire Friends in other meetings. A net gain of 72 members for the year 1925 is one evidence of spiritual life and growth. Of these 55 came in by request, and eleven by transfer from associate to active membership. The Woman's Auxiliary in ten months made more than 1,000 family calls. The pastor was publicity chairman for the city-wide revival campaign of eight weeks duration, and these meetings proved a wonderful uplift in the spiritual life of the whole city and a real awakening to the members of the Church.

The visits of more than twenty ministers and Church workers during the year were much appreciated. The work of Edgar T. Hole brought the meeting into closer touch with the tremendous problems of the Five Years Meeting Boards and the meeting has responded in splendid fashion to his appeal. 2,000 copies of the Pennsbury Evangelistic Leaflets were distributed among the members. The new Annex has given splendid service which now is full each Sunday to the limit. The Daily Vacation Bible School was held in it with more than seventy students and a splendid faculty. Other functions as Father and Son banquet, Rotary Club luncheon, and 100 business men for lunch and a Lenten message, demonstrated the advantage of more adequate accommodation. More than 100 men are enrolled in the Brotherhood class formed in October. The Woman's Auxiliary have provided the supper each Wednesday night, thereby making the Church night program possible. This feature has proven without doubt one of the best "get acquainted" features of the Church life, and those who have experienced the rich fellowship and intercourse are most grateful.

A new Church directory has proven most helpful also and the weekly publication of the Church Bulletin. The Treasurer reported $20,000 raised by the combined activities of the Church for home and foreign mission purposes and local Church maintenance. God has abundantly blessed the work and the meeting is undertaking greater things in his name for the ensuing year.

CATHERINE OSBORN

Catherine Hammer Osborn, daughter of Aaron and Mary Neal Hammer was born in Green County, Tennessee, April 16, 1844, and died at her home in Entiat, Washington, December 16, 1925, in her 82nd year.

Because of the approaching Civil War, she moved with her parents, in 1860, to Kansas, and settled near Emporia. From a child she was religiously inclined, had a deep regard for Christian people, was very conscientious and careful that her life was what it ought to be. At twenty-three, she sought the Lord earnestly and a great light broke in upon her soul which filled her heart with joy and she yielded fully to Him. Recognizing the call of God to the ministry, she was obedient and faithful, and the Lord wonderfully blessed her labors. About six years later she was recorded a minister of the gospel and traveled from sea to sea in the work of saving souls.

Married, in 1881, to Israel Osborn, of Iowa, who was also a minister, they labored together nearly twenty-four years. Death claimed her husband in 1904, and for a time she lived with a widowed sister. In 1912 she was married to Jeremiah T. Osborn of Entiat, Washington, who survives her.

She traveled through much bodily weakness, but the Lord sustained her, being true to his work and making ways where there were none. She visited many meetings and families, often conducting series of meetings. She had a clear insight to conditions of meetings and of individuals and spoke plainly to their need causing them to surrender to Christ. While it was hard, at first, to obey the call to preach the gospel, yet after she fully dedicated herself to the Lord, it was the joy of her life to be a soul winner for Him. When her health failed and she could no longer preach, the Master said to her so lovingly, "Thou canst still pray for the upbuilding of my kingdom."

As ships pass at sea, a moment together, when words of greeting may be spoken, and then away into the deep, so men meet in this world; and I think we should cross no man's path without hailing him, and, if needs be, giving him supplies.

—H. W. BEECHER.

INTERNATIONAL SUNDAY SCHOOL LESSON

February 28, 1926.

Jesus Teaches Respect for Law. Matt. 22:15-22.

Golden Text: Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfil. Matt. 5:17.

Intermediate and Senior Topic: Obeying the Law.

Topic for Young People and Adults: How to Secure Respect for Law.

Daily Readings

M.—Jesus teaches respect for Law. Matt. 22:15-22.
T.—Teaching the Law of God. Deut. 6:1-9.
W.—Rewards of obedience. Deut. 7:12-16.
T.—Men must love and obey God. Deut. 10:12-22.
F.—The Law of the Friendly Life. Lev. 19:9-18.
S.—Obedience to rulers. Rom. 13:1-7.
S.—The law-abiding and lawless contrasted. Psalm 1.

Our lesson reveals a rising opposition to Jesus so intense that the Pharisees and Herodians, antagonists, connived to seek his overthrow. In this, they paid tribute to his growing power and influence. They could not gainsay his teaching nor deny his miracles, so they sought to entrap him. They must have esteemed their own wit most highly.

How they might ensnare him. (v. 15). They did not seek the truth, but personal advantage. How like many self-called enquirers today.

We know that thou art true. (v. 16). They unintentionally told the truth, but one can tell the truth with as much wickedness as another tells lies.

Tell us therefore. (v. 17). A fair question, they would say, but what can be more unfair than some questions—questions that are not sincere, but seek only to confuse and break down?

Is it lawful...or not? (v. 17). If he answered no, the Herodians were there, and his arrest for advising sedition, would quickly follow. If he answered yes, he would be utterly rejected by the people who hated the oppressor and were furious against taxation.

Show me the tribute money. (v. 19). Mark has it "bring me." The Pharisees would not carry with them the hated image of Cæsar, but it could be easily obtained from the money changer.

Whose image and superscription? (vs. 20, 21). There were other coins, but all coins acceptable for taxes bore the image of Cæsar.

Render, therefore unto Caesar. (v. 21). Jesus escaped their trap by rising to a higher level the level of morality and reasonableness. They were enjoying peace and security under Cæsar. Good roads and splendid commercial facilities had been afforded them at great cost by the Romans. Therefore, they were to do the simple, reasonable thing.

The things that are God's. (v. 21). As much as to say: you bear the image and superscription of God, give him his own. We think and judge and will. We have a sense of right and wrong; and eternity is in our hearts. Surely we are the coin of the kingdom, and however much the superscription is defaced, the coin belongs to the King.

In loyalty to the eighteenth amendment, the purpose of which is to prevent the defacing of the coin of the Kingdom, we are rendering unto Cæsar the things that are Cæsar's, and unto God the things that are God's.

ELLISON R. PURDY.

BIRTHS

CONNOR—To Russell and Thelma Connor, Fountain City, Indiana, January 2, 1926, a son, Francis Charles.

MCQUISTIN—To J. Raymond and Olive McQuistin, Fountain City, Indiana, January 15, 1926, a son, Clyde Emmor.

MOODY—To Chester A. and Mabel Cartland Moody, Arlington, Mass., January 7, 1926, a daughter, Ethel Cartland.

PIERSON—To Charles and Belle Pierson, Fountain City, Indiana, January 19, 1926, a son, Carlyle Johnson.

STANLEY—At Whittier, California, January 21, 1926, to Mr. and Mrs. Vestal E. Stanley, a daughter, Betty Lorraine.

MARRIAGES

DOUGLAS-KELSEY—At Detroit, Michigan, February 3, 1926, Phebe Anita, daughter of Mr. and Mrs. William Irving Kelsey, and Dr. Bruce Hutchinson Douglas. At home, in Spring Hills Sanitorium, Northville, Michigan.

DEATHS

COOK—At her home in Indianapolis, Indiana, December 11, 1925, Sarah L. Cook, aged 71 years. She was a birthright Friend always faithful in her responsibility as an elder and teacher in the Bible School. Her husband, Pleasant Cook and a son, Arthur, preceded her in death. For some years sickness in the home hindered her from active work in the church, and her own long and painful illness she bore with great fortitude and faith.

FORT—At the home of her daughter, Mrs. Charles Thornburg, Anderson, Indiana, January 30, 1926, Alice Fort, wife of Bryce D. Fort and daughter of Joseph and Minerva Wood, aged 76 years. Born in Knightstown,

Indiana, she joined the Friends Church there and was a faithful, active member until ten years ago when, on account of failing health, she and her husband went to live with their daughter. For the past few years she has been a helpless invalid. The husband, two sons and a daughter survive her. Funeral services were conducted by Charles Sweet and Aaron Napier. Interment at Knightstown.

GREEN—Near Ogden, Clinton County, Ohio, December 19, 1925, Samuel G. Greene, son of Asa and Susannah Carter Greene, in his 81st year. He was a birthright member of Friends and lived a consistent Christian, serving as elder and sitting at the head of Ogden Meeting. His wife, who was Ellen H. Kimber, died in 1908. Interment in the family lot in the beautiful cemetery close to the Springfield Friends Meetinghouse.

MILLIKAN—At his home in Sheridan, Indiana, February 1, 1926, Clark Millikan, son of Samuel and Sarah Millikan, in his 102nd year. Born in North Carolina, April 12, 1824, he lived here until 1864, when he was taken by the southern army and punished for refusing to fight. Making his escape he was transported by the northern army to Indianapolis where he was joined by his wife and family, and the next year they settled on the farm at Sheridan. In 1851, he married Nancy Adams who died a year later leaving one daughter, Angeline. In 1855 he married Lydia Hinshaw to whom were born seven children, four of whom, with the oldest daughter, survive him. Converted in early life, he was a devout Christian, a man of sterling qualities, outstanding in character, firm in his belief, a faithful husband and a loving father. Gifted with a keen discernment, he always stood for the right in great national problems from the time of slavery down to the ratification of the last amendment. He was loyal to the Friends Church, serving for many years as elder, and a firm believer in its doctrines.

MULLETT—At his home in Long Beach, California, November 24, 1925, William Henry Mullett, in his 87th year. Born in Prince Edward County, Ontario, a birthright Friend, he attended Friends Boarding School at Bloomfield, and in 1862 married Judith Brown. They lived for a time at Huntingdon and at Belleville, and in 1901 moved to Long Beech where for 25 years they have been pillars in the Friends Meeting. Their beautiful home, dispensing hospitality, radiated an influence for good. At times he was a great sufferer but his trust was ever in God. A niece who cared for him still remains with the bereaved widow.

THOMPSON—At her home near Cottonwood Friends Church, Emporia, Kansas, January 25, 1926, after many years of illness, Rebecca Steddom Thompson, in her 92nd year. Born in Warren County, Ohio, and educated at Earlham College, she was married to John Patty of Pleasant Hill, Ohio, in 1861, and later moved to Kansas where the husband died in 1884. Six years later she was married to Thomas A. Thompson who died four years later. She was a birthright member of Friends, serving for fifty years as an elder and was in full sympathy with the work of the church. She is survived by two daughters, Lucella Cromer of Topeka, and Orilla Stanton of Emporia. Interment in Cottonwood cemetery.

SWIFT—At Millbrook, N. Y., January 11, 1926, Etta Swift, in her 76th year. She was a life-long member of Nine Partners Monthly Meeting.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43rd. Bible School 9:45; Worship 11:00 a. m. Mid-week Meeting (Wednesday) 7:30. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA
Friends Meeting. Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

MINNEAPOLIS, MINN., FRIENDS CHURCH
First Avenue South at Fourteenth Street. Take Nicollet Ave. car to Fourteenth St., and walk one block east. Meeting for Worship 10:30 a. m.; Bible School 12 m.; Christian Endeavor 6:15 p. m.; Mid-week Meeting Thursday at 8:00 p. m. Ellison R. Purdy, Pastor, 2700 Pillsbury Ave. Phone South, 1951.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Pastor, Leanah Hobson, 4022 Shoshone St., Tel. Gallup 6584. A cordial welcome to all out-of-town Friends.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 3232 Joy Road. Bible School, 10 a. m. Meeting for Worship, 11 a. m. Evening Service, 7:30. Out-of-town friends welcome. (Under direction of Indiana Yearly Meeting.) Ira C. Dawes, Pastor, 2322 Leslie Ave., Phone, Arlington 3940 J.

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